(((4) And Prajapati, looking after them said : " They
both go away without having perceived and without having
known the Self, and whoever of these two, whether devas
or asuras will follow this doctrine (Upanishad), will perish/'
Now Virochana, satisfied in his heart, went to the asuras and
preached that doctrine to them, that the self (the body) alone
is to be worshipped, that the Self (the body) alone is to be
served, and that he who worships the Self and serves the Self
gains both worlds, this and the next.
" (5) Therefore, they call even now a man who does
not give alms here, who has no faith and offers no sacrifices,
an asura, for this is the doctrine (Upanishad) of the asuras.
They deck out the body of the dead with perfumes, flowers,
and fine raiment by way of ornament and think they will
thus conquer that world/'

Ninth Section.

(t (1) But Indra, before he had returned to the devas
saw this difficulty. As this self (the shadow) in the water
is well adorned, when the body is well adorned, well dressed
when the body is well dressed, well cleaned, when the body
is well cleaned, that self will also be blind if the body is blind,
lame, if the body is lame, crippled, if the

body is crippled
and will perish in fact as soon as the body
perishes. There-
fore I see no good in this (doctrine)/'

Sankara remarks that 'both Indra and Virochana had mistaken the true import of what Prajapati said, yet while Virochana took the body to be the Self, Indra thought the Self was the shadow of the body.

(2) Taking fuel in his hand, he came again as a
pupil to Prajapati. Prajapati said to him: "Maghavat
(Indra), as you went away with Virochana, satisfied in your
heart, for what purpose did you come back?" He said:
Sir, as this self (the shadow) is well adorned, when the body
is well adorned, well dressed, when the body is well dressed,
well cleaned, if the body is well cleaned,
that self will also b&